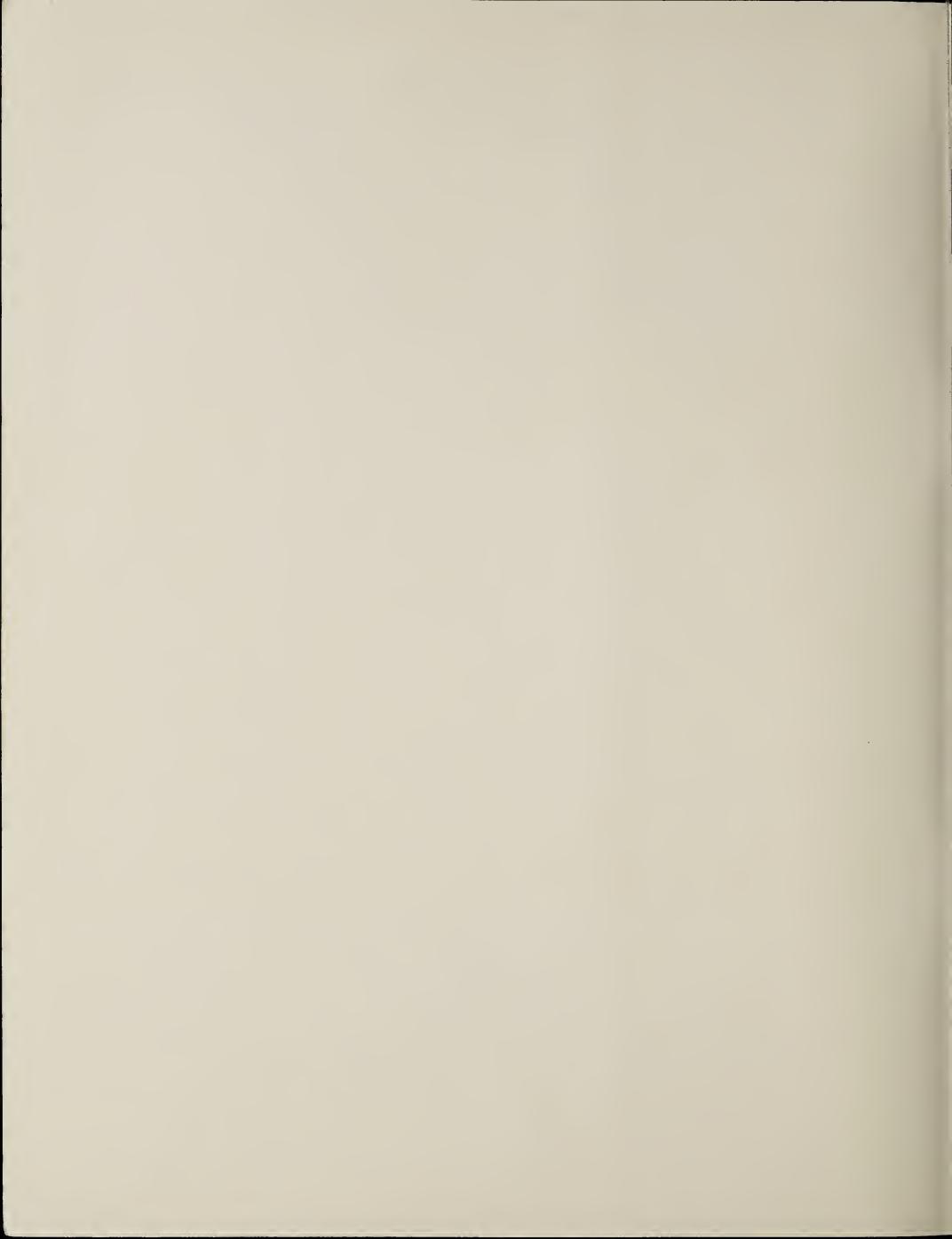
DEDICATION

June 3-9, 1970



PEACE UNITED CHURCH OF CHRIST

R. D. 1, Denver, Pennsylvania





A Message From The Pastor

VERLE C. SCHUMACHER

Being actively involved in building a new church is something which happens only once in the lifetime of most people and never in the lifetime of others. The erection of a new edifice to serve the people of God in this place in their ministry in Christ's name, was a tremendous undertaking for an infant congregation. It has been a most exciting venture, completed almost three years from the day it began. The pastor and his family are very happy to have had this opportunity to share in the last half of this venture with the members of Peace United Church of Christ.

Much effort has been put into producing a new church to serve a new age. To bring this, which was once only a dream in the minds of a few persons, to reality has been no easy task. We have had the good fortune of having an excellent building committee, truly devoted to the church and always seeking to make decisions and carry out plans that were in the best interests of the entire congregation. It has been a most rewarding experience in the lives of the pastor and his wife to have had the privilege of working with men and women who were deeply committed to the task of bringing this new edifice into being. There has been the joy of learning and working together that God might be truly praised and glorified in this place. Here we have known the joy and cost of mutual discipleship in our Lord's name.

As we gather in our series of Dedication Services, we do so to dedicate a building to the glory of God; for to Him alone belongs the honor and glory. And, as we dedicate this building of stone, mortar, wood and steel, we must also re-dedicate ourselves to Him whom we honor in and through this building. Our new edifice must not be an end in itself; but must challenge us to ever greater expressions of our servanthood for God. We must dedicate ourselves to the Mission of the Church that Christ has given to it; a ministry of reconciling love in His name. We have here in this building facilities for the equipping of the saints All that is needed is our commitment to that ministry that has been given to each of us and our willingness to use these facilities to enable us and strengthen us in our servanthood.

As our Lord's ministry was primarily a ministry to persons, enabling them to relate in a meaningful and purposeful way to God, their fellowmen and the world; so our ministry in and through these new facilities must be a ministry to persons, in all their wide variety of needs. To this end we will dedicate ourselves in our programming of worship and educational experiences; that lives might be enriched and know their humanity in its fulness. May we be faithful in that mission Christ recognized for himself and which is ours through him . . . "announce good news to the poor, proclaim release for prisoners, recover the sight of the blind, let the broken victims go free, and proclaim the year of the Lord's favour." (Luke 4:18,19).

Community Night

WEDNESDAY, JUNE 3, 1970 — 7:30 P.M.

PRELUDE "Toccata in C" —Johann Sebastian Bach
Guest Organist: Tom Anderson

*PROCESSIONAL HYMN "Spirit of God, Descend Upon My Heart" No. 193

*Pastor: Our help is in the name of the Lord who made heaven and earth.

*People: Amen.

*Pastor: The Spirit of the Lord has filled the world. Let the righteous be joyful; let them exult before God; let them be jubilant with joy! Let us pray.

*In Unison: Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you and worthily magnify your holy name; through Jesus Christ our Lord. Amen.

*PARAPHRASE OF PSALM 81 and 82 (God is Here Let's Celebrate!, Leslie F. Brandt)

*GLORIA PATRI

No. 491

ANTHEM "Praise" —Ford

Immanuel E C Junior Choir, Adamstown

HOLY SCRIPTURES

The Rev. W. M. Brosius,

Old Testament Lesson - Isaiah 61:1-7 Adamstown Evangelical Congregational Church New Testament Lesson - II Corinthians 5:16-21

ANTHEM "O, How Lovely Are Thy Dwellings"

---Maker

Muddy Creek Lutheran Senior Choir

GREETINGS From Muddy Creek Lutheran Church

Mr. Eugene L. Sensenig

HYMN "I Love Thy Kingdom, Lord"

No. 329

MEDITATIONS

On the theme: "What The Community Has A Right To Expect of Peace U. C. C." That it will be

A Worshipping Fellowship— The Rev. J. J. Hine Former pastor of the Adamstown Evangelical Congregational Church

A Learning Fellowship-

The Rev. Verle C. Schumacher

A Fellowship of the Concerned—

The Rev. Wilson R. Hoyer
St. Paul's Lutheran Church, Adamstown

*THE APOSTLES' CREED

ANTHEM "Open Our Eyes" — Macfarlane St. Paul's Lutheran Senior Choir, Adamstown THE OFFERING "Praise God from Whom All Blessings Flow" — Johann Pachelbel *THE OFFERTORY RESPONSE No. 505

*PRAYER

*THE LORD'S PRAYER

*BENEDICTION

*THREEFOLD AMEN

*RECESSIONAL HYMN "Saviour, Breathe An Evening Blessing" No. 60

*CHIMES

*POSTLUDE "Now Thank We All Our God"

-Sigfrid Karg-Elert

Members and friends of Peace United Church of Christ are cordially invited to remain for an Open House and tours of the building. Light refreshments will be served in the Fellowship Hall.

Service of Dedication

SUNDAY, JUNE 7, 1970 — 10:30 A.M.

PRELUDE: "Adoration" Piano and organ

-Borowski

*PROCESSIONAL HYMN "Christ is Made the Sure Foundation"

No. 324

*Pastor: In the name of the Father and of the Son and of the Holy Spirit

*People: Amen.

*PSALM 24

Pastor: The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

People: For he hath founded it upon the seas, and established it upon the floods.

Pastor: Who shall ascend into the hill of the Lord? or who shall stand in His holy place?

People: He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

Pastor: Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors that the King of glory may come in.

People: Who is this king of glory? The Lord strong and mighty, the Lord mighty in battle.

Pastor: Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

People: Who is this King of glory? The Lord of hosts, He is the King of glory.

*PRESENTATION OF THE KEYS:

(The contractor shall present the keys to the Architect who shall present them to the chairman of the Building Committee. The chairman of the Building Committee shall then present the keys to the President of the Church Council. The President of the Council shall present the keys to the pastor, saying)

"Forasmuch as this congregation has set its hands to the building of this house for the worship and service of Almighty God, I now deliver to you the keys thereof, and pray you to lead in its dedication to His glory and the advancement of His Kingdom."

(The Pastor shall respond,)

"Let us not doubt that God will approve this act of devotion, and that He will graciously accept our work. Peace be unto this house and to all that enter therein."

*PSALM 122 The Rev. Marion Smith, leader

Pastor: I was glad when they said unto me, Let us go into the house of the Lord.

People: Our feet shall stand within thy gates, O Jerusalem.

Pastor: Jerusalem is builded as a city that is compacted together:

People: Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

Pastor: For there are set thrones of judgment, the thrones of the house of David.

People: Pray for the peace of Jerusalem: they shall prosper that love thee.

Pastor: Peace be within thy walls, and prosperity within thy palaces.

People: For my brethren and companion's sake, I will now say, Peace be within thee

Pastor: Because of the house of the Lord our God I will seek thy good.

Service of Dedication

*GLORIA PATRI No. 491

*Pastor: Praise the Lord!

*People: The Lord be praised.

ANTHEM "Be Silent Before Him"

Carol Choir

HOLY SCRIPTURES The Rev. Marion E. Smith

Epistle Lesson — I Corinthians 3:1-23

ANTHEM "Surely The Lord Is In This Place"

Chancel Choir

Gospel Lesson — Matthew 16:13-20

SERMON The Rev. James W. Moyer, D.D., President Penn Central Conference - U. C. C.

*APOSTLES' CREED

*HYMN "O Thou, whose hand hath brought us"

No. 359

*THE LITANY OF DEDICATION

Pastor: Let us pray

Prayer in Unison: O God, who are present in all places of thy dominion, to accept and further the services of all thy creatures; he ar us, we humbly beseech thee, and by thy Holy Spirit consecrate these buildings we here dedicate unto Thee.

Pastor: Recognizing our complete dependence upon thee, O God, for life and all its blessings;

People: We dedicate this Church and Church School to Thy honor and glory.

Pastor: For the worship of Thy holy Name,

For the ministry of the Word,

For the administration of the Sacraments,

For the development of Christian character in children, youth and adults,

People: We dedicate these buildings.

Pastor: For comfort to those who mourn,

For help to those who are tempted, For strength to those who are weak,

People: We dedicate these buildings.

Pastor: For the sanctification of the family,

For the guidance of childhood,

For the summoning of youth to a life of service,

People: We dedicate these buildings.

Pastor: For sympathy and fellowship with the needy,

For activities that promote the spirit of cooperation and fellowship

For the unity of all believers in Christ,

People: We dedicate these buildings.

Pastor: For agression against evil,

For fostering civic righteousness,

For promoting peace and justice in all the earth,

People: We dedicate these buildings.

Service of Dedication

Pastor: For the sending forth of the Gospel unto the uttermost parts of the earth,

For the giving of hope and courage to those that labor in the Lord, For the consecration of life and service, till Thy Kingdom come,

People: We dedicate these buildings.

Pastor: O God, the Father of our Lord Jesus Christ, our Father who are in heaven

People: To Thee we dedicate these buildings.

Pastor: O God, the Son, Savior of the world, Head over all things to the Church, Prophet, Priest, and King,

People: To Thee we dedicate these buildings.

Pastor: O God the Holy Spirit, Teacher, Sanctifier and Comforter, Lord and Giver of life,

People: To Thee we dedicate these buildings.

Pastor: Holy, blessed and glorious Trinity, the Father, the Son, and the Holy Spirit, to Thee we dedicate these buildings, that they may be the habitation of Thy Name and the place where thy glory dwelleth.

*THE SERAPHIC HYMN

Holy, Holy, Lord God of Sabaoth, Heaven and earth are full of the majesty of thy glory; Hosanna in the highest! Blessed is he that cometh in the Name of the Lord;

Blessed is ne that cometh in the Name of the Lord,

Hosanna in the highest!

*THE PRAYER

Almighty and everlasting God, who delightest Thyself in the praises of the sanctuary, accept the offering of these buildings which Thy people have built to the glory of Thy holy Name. Send down Thy Holy Spirit, we beseech Thee, and let these buildings and every part thereof be sanctified and hallowed unto Thee. Here let Thy Presence dwell and Thy glory be revealed; and grant that all who shall call upon Thee here may worship Thee in spirit and in truth and may in their lives show forth Thy praise; through Jesus Christ our Lord. Amen.

OFFERING

*OFFERING RESPONSE "The Doxology"

No. 551

*BENEDICTION

*THREEFOLD AMEN

*RECESSIONAL HYMN "Lead on, O King eternal"

No. 299

*CHIMES

*POSTLUDE "Festival Postlude"

-E. L. Ashford

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Youth Night

SUNDAY, JUNE 7, 1970 — 7:30 P.M.

Our service of worship this evening is a Rock Mass in the best historical and liturgical fashion in that it contains all the necessary components of a traditional Christian worship service; such as Confession, Kyrie, Gloria in Excelsis, Sanctus, etc. Stephen Spiese and Ray Cooke, members of the Trinity United Church of Christ, East Petersburg, who are in charge of this service, have tried in their composing to attain a modern version of liturgical music, instead of folk music; which means that the music ranges in meter from 5/4 to 4/4 to free rhythm. It is written in the style of boogaloo, rock, impressionism, Fudge and Steppenwolfe. The instrumentation is guitar, organ, drums, tambourine and voice. Special effects are used via the medium of amplification of voice and instruments through a fuzz amplifier and programmed lighting effects.

The music throughout the Service tries to express the mood—the music accompanying the confession of sins has an air of humility and pensiveness about it, whereas music played during the Communion is very joyful. This celebrated mass would be comparable to that of the Israelites when King David celebrated the return of the Ark of the Covenant to Jerusalem (II Samuel 6).

PRELUDE

CALL TO WORSHIP (Standing)

Pastor: Praise the Lord!

People: Praise him with organ (musical effect)

Pastor: Praise God in his sanctuary

People: Praise him with the fuzz guitar (musical effect)

Pastor: Praise the Lord with a new sound

People: Praise him with drums and cymbals (musical effect)

Pastor: Praise the Lord with a new song

People: Praise him with voice and song (musical effect)

Pastor: Praise him in his mighty firmament

People: Praise him with lights. (Lighting effect)

CALL TO CONFESSION (all kneeling)

Pastor: We are here in the Name of Jesus Christ.

People: We are here because we are men—but we deny our humanity. We are stubborn fools and liars to ourselves. We do not love others. We war against life. We hurt each other. We are sorry for it and know we are sick from it. We seek a new life. Giver of life, heal us and free us to be men. Holy Spirit, speak to us. Help us to listen for we are very deaf. Come fill this moment.

KYRIE

GLORIA IN EXCELSIS

SCRIPTURES

SONG "People Get Ready"

SONG "Eleanor Rigby"

Youth Night

CONFESSION OF FAITH (Standing)

Pastor: Let us confess the faith that binds us to Christ's Holy Church.

People: We believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible: And in one Lord Jesus Christ, the only begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of Very God; Begotten, not made; Being of one substance with the Father; By whom all things were made; Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate. He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And we believe in the Holy Ghost, the Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets. And we believe one holy Catholic and Apostolic Church. We acknowledge one baptism for the remission of sins: And we look for the Resurrection of the dead: And the Life of the world to come. Amen.

INTERCESSARY PRAYERS (kneeling)

Pastor: The Lord is with us. People: He is with us indeed.

THE LORD'S PRAYER (kneeling)

Pastor: Let us pray the prayer the Lord gave us.

People: Our Father in heaven, your name be honored. Your kingdom come and Your will be done on earth as it is in heaven. Give us today the food we need; and forgive us our sins as we forgive those who have wronged us. Keep us clear of temptation, and save us from evil. For the Kingdom and power and glory are yours forever. Amen.

THE OFFERING

THE OFFERTORY

THE ACT OF EUCHARIST

Pastor: Lift up your hearts

People: We lift them to the Lord.

Pastor: Let us give thanks for God's glory.

People: We give thanks for God's glory of all creation.

Pastor: All glory be to you, O Father, who sent your only Son into the world to be a man, born of a woman's womb, to die for us on a cross that was made by us.

People: He came for us. Help us to accept his coming.

Pastor: He walked among us, a man, on our earth, in our world of conflict, and commanded us to remember his death, his death which gives us life; and to wait for him until he comes again in glory.

People: We remember his death; we live by his presence; we wait for his coming.

THE SANCTUS

Youth Night

THE INSTITUTION

Pastor: On the night he was betrayed, the Lord Jesus took bread, he gave thanks; he broke it, and gave it to his disciples, saying "Take, eat, this is my body. Do this in remembrance of me." He also took the cup: he gave thanks; and gave it to them, saying, "Drink of it, all of you: this is my blood of the covenant, which is poured out for many for the forgiveness of sins."

People: Come, Lord Jesus, come.

THE AGNUS DEI

THE CONSECRATION

Pastor: Remembering his death, believing in his rising from the grave, longing to recognize his presence; now, in this place, we obey his command; we offer bread and wine, we offer ourselves, to be used.

People: Everything is yours, O Lord; we return the gift which you first gave us.

Pastor: (special lighting effects)

Accept, Our Heavenly Father, our gifts. Send down the spirit of life and power, glory and love upon these people, and upon these gifts of bread and wine, that they may be to us the body and blood of Christ."

THE PAX

Pastor: The Peace of Christ be with you.

People: (Each worshipper shall turn to his neighbor on his right, take his hand, and say:) Peace!

CALL TO COMMUNION

THE HOLY SACRAMENT

(Persons receiving communion shall gather around the Altar-Table. When they have received both elements they shall return to their places in the pew.)

The entire congregation shall stand for the Benedictus.

THE BENEDICTUS

Pastor: May the Body and Blood of Christ keep you. Go, serve the Lord with gladness. You are free.

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Denominational Night

TUESDAY, JUNE 9, 1970 — 7:30 P.M.

PRELUDE "Theme From Tocatto" —Widor

"Reve Angelique" -Rubinstein

Guest Organist - Mrs. Karl Baer, St. John's U.C.C., Denver Guest Choir - St. John's U.C.C. Senior Choir, Denver

*PROCESSIONAL HYMN "Glorious things of thee are spoken"

No. 323

*Pastor: In the name of the Father, and of the Son, and of the Holy Spirit.

*Pastor: Praise the Lord! Praise God in his sanctuary; praise him in his mighty firmament! Praise him for his mighty deeds; praise him according to his exceeding greatness! Let everything that breathes praise the Lord! Let us pray.

*In Unison: Almighty and Everlasting God, always more ready to hear than we to pray, and constantly giving more than either we desire or deserve, pour down upon us the abundance of your mercy, forgiving us those things of which our consciences are afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, your Son, our Lord. Amen.

EPISTLE — I Peter 2:4-10

The Rev. Ronald R. Krick

St. John's United Church of Christ, Denver

ANTHEM "Tabernacle of God"

—McDonald

GOSPEL — John 17:20-26

The Rev. Darryl Dech

Salem United Church of Christ, Reamstown

ANTHEM "Surely God Is In This Place"

—Rasley

GREETINGS AND ANNOUNCEMENTS

HYMN "Faith of our fathers!"

No. 282

MEDITATIONS "Traits of the Church for our Times"

"Truly Catholic"

The Rev. George L. Harting Jordan Reformed, Walbert, Pa.

"Truly Evangelical"

The Rev. Robert F. Harting Christ Church United Church of Christ, Temple, Pa.

"Truly Reformed"

The Rev. Vincent Eshelman Staff, Trinity Lutheran Church, Lancaster, Pa.

*STATEMENT OF FAITH

OFFERING "Adoration"

---Gaul

*OFFERTORY RESPONSE

No. 505

*PRAYERS

The Rev. Donald F. Geschwindt Swamp United Church of Christ

*OUR LORD'S PRAYER

*BENEDICTION

*THREEFOLD AMEN

*RECESSIONAL HYMN

"The Church's one Foundation"

No. 322

*POSTLUDE "Dedication Festival"

-Stults

Members and friends of Peace United Church of Christ are cordially invited to remain for an Open House and tours of the building. Light refreshments will be served in the Fellowship Hall.

^{*}People Amen.



The Organ

The pipe organ reflects conservative principles of classic design, termed by some "Contempory American", with reference to the 18th century German organs. Fourteen voices, comprised of seventeen pipe-ranks that can be controlled as twenty-nine speaking stops, are located on the platform together with a set of twenty-one tubular chimes. Beneath is a centrifugal blower that furnishes the "wind" for the pipes at pressures ranging from $2\frac{1}{2}$ " to 4". Under expression, in a louvred case behind the screen, are 451 pipes in seven ranks; the balance of the 1,045 pipes are divided and exposed for ideal free-speech.

The design and tonal work were carried out by Howard S. Oakie, Jr., of Downingtown, representing the Tellers Organ Company of Erie, builder of this custom instrument. Primary consideration was given to accompanimental needs; together with resourses available for virtually every type and school of organ literature.



Front row: Cindye Moyer, Brian Tobias, Beth Hornberger, Tina Lausch, Kurt Lesher, Mark Lausch, Scott Lausch. Second row: Sally Schlegel, Diane Moyer, Lori Harting, Lori Schweitzer, Diane Trostle, Beverly Kline.



L to R: Susy Schlegel, Mrs. Kenneth Youndt, Mrs. Floyd Fry, Mrs. Harry Leibold, Mrs. Walter Harting, Mrs. Paul Hornberger, William Harting, Mrs. Floyd Schlegel, Mrs. John Schweitzer, John Schweitzer, Ernest Shupp, Mrs. William Fritz, Harry Steely, Michael Hornberger, Wm. A. Morrow, Mrs. Richard Tobias.

Prologue To Peace



THE MUDDY CREEK UNITED CHURCH OF CHRIST

A decisive moment had come! One spring day in 1734 a small group gathered at the home of Gotfried Fidler to watch the kindling of a bonfire. Flames leaped up as thirty-six denominational and devotional books, including the Reformed and Lutheran catechisms, were consumed in the blaze. As John Peter Miller walked away from the smoldering ashes the future of the young Muddy Creek congregation was most uncertain.

This was one of the ten earliest Reformed congregations organized in America. It was known as "Moden Krick" and later as "Moden Krick und Cocalico"; its name being derived from the fact that it was located on an eminence at the head of the drainage area and overlooking the valley through which meanders the stream called "Muddy Creek". Here, for more than two hundred years, two congregations would share the same house of worship; congregations whose earliest members were pioneering settlers who came from Europe to Philadelphia, then to Lancaster, and from there up the natural waterways of the Conestoga and Cocalico Valleys and who finally built their homes in a wilderness near the headwaters of Muddy Creek.

Religious activity among the Reformed people in this area was no doubt started and influenced by John Philip Boehm, the Father of the Reformed Church in America; who, after establishing congregations in the "Perkiomen Valley", came also into the Conestoga Valley and held the Valley's first Communion on October 15, 1727, near what is now Heller's Church, Leola, Pa. In this area the "Lebanon Tailor", Conrad Tempelman, lived at the time and had been conducting religious meetings since 1725 as a layman. Pastor Boehm was followed by the Rev. George Michael Weiss, the actual founder of the Muddy Creek Church; who decided, shortly after the congregation's founding, to return to Europe.

John Peter Miller, installed as Muddy Creek's first regular pastor, had finished his university training in Heidelberg, Germany, but left for America before he could be ordained. At the end of August, 1730, he arrived in Philadelphia and took over the pastoral charges left vacant by Pastor Weiss. Less than a half-year later, shortly after his twenty-first birth-day, Miller left Philadelphia and limited his activity to the churches at Goshenhoppen and Tulpehocken and to the newly founded congregations in the Conestoga Valley, one of which was Muddy Creek. The earliest records made by this first pastor in the Muddy Creek congregation were three baptisms on January 20, 1731.

At the beginning of Pastor Miller's pastorate the first church building was erected; a log cabin with a beaten earth floor in the center of which was a large stone enclosure that served as a fireplace. Here the early worshippers gathered to listen to two- or three-hour long sermons, while a few men kept armed watch to avoid a surprise attack by marauding bands of Indians.

In the Fall of 1733 the Lutherans in the community were organized into a congregation under the leadership of John Casper Stover. On invitation from the Reformed brethren the Lutheran congregation moved into and shared the new building with them. On May 30, 1761, the two congregations entered into an agreement for formal union which had never been terminated, amended or changed until the day that Peace United Church of Christ came into existence. The present Muddy Creek building is the fourth structure to be located in that place. Following the first log church, a stone building with a tile floor was erected. This building was razed to make way for a larger stone church building with galleries erected in 1847. The present building took shape during 1938 and was dedicated on February 26, 1939.

But, as has been indicated, the Reformed congregation, that lasted for more than two hundred and thirty years and finally died in giving birth to the new Peace United Church of Christ in 1968; was threatened with death in its infancy on a spring day in 1734. John Peter Miller came increasingly under the influence of Conrad Beisel, founder of the Seventh Day Dunkers at Ephrata. One day young Miller said in a letter that he was quitting the ministry and entering into private life. What really happened was the book-burning incident at the home of Gotfried Fidler. On the first sabbath in May, 1735, John Peter Miller, along with some converts, was baptized in the Dunker style and entered the Cloister at Ephrata, where Miller became one of its most dynamic leaders.

Pastor Miller was a personal friend of George Washington and legend has it that John Peter Miller translated and, on the old Ephrata Press, printed the Declaration of Independence in seventeen languages. He also arranged for and conducted a hospital at Ephrata to which were brought 400 or 500 wounded soldiers from the Battle of Brandywine.

The second regular pastor was the Rev. Jacob Lischy, who had strong Moravian leanings and brought much controversy into the congregation's life. Under his pastorate the congregations at Muddy Creek obtained a deed warrant from the sons of William Penn under the seal of the English crown. This deed warrant, unlike most warrants issued by the Penns, granted a plot of nine acres and sixty perches to these congregations absolutely and forever for church and burial purposes without any ground rents or restrictions whatsoever.

At Muddy Creek Church, in 1751, at the age of 59 years, Conrad Tempelman was ordained at the instigation of the Rev. Michael Schlatter and installed as pastor after he had already preached as a layman for twenty-six years and had served the congregation on various occasions since 1725. Pastor Schlatter, the organizer of the Reformed Church in Pennsylvania, visited Muddy Creek on a number of occasions and, on one of his return trips from Holland, brought along ten large altar Bibles; one of which he presented to the Muddy Creek congregation.

It is a lengthy list of pastors and supplies that served Muddy Creek in its long history. Included in that list are the names Bathololomay, Waldschmidt, Decker, Hetzel, Berger, Wittner, Gobrecht, Hendel, Hautz, Wilms, Helffenstein and Faber . . . all well known and significant in the history and work of the Reformed Church in Pennsylvania. The Rev. John Theobald Faber, Jr., while pastor of the congregation, served as the president of the Synod of Lancaster and in that capacity broke a tie vote by casting his ballot in favor of a resolution which founded and established the Reformed Seminary, which eventually came to be located at Lancaster.

It was while he was serving the New Holland Charge, which included the Muddy Creek congregation, that the Rev. Frederick A. Herman, in 1822, along with five other pastors, seceded from the Reformed Synod to form the "Free Synod." The parish refused to go along with Herman and extended a call to The Rev. Daniel Hertz, who served as pastor for forty-five years, from 1822 to 1867. "Father Hertz", as he was affectionately called, was the guiding spirit in the construction of a new edifice in 1847, which was razed in 1938 to make way for the present building.

Following "Father Hertz", came the Schweitzers; Stephen for forty-five years, and his son, Martin W., for twenty-three years. It was Martin Schweitzer's dream that one day a new church building would be erected at Muddy Creek, but he died before his dream materialized. The new church edifice was built during a period of supply following Pastor Schweitzer's death.

It was during the pastorate of the Rev. Stephen Schweitzer that the Grace Chapel was built as a Reformed and Lutheran Sunday School project in 1901. This was one of several "chapels" erected in the area; representing a particular thrust of the Sunday School Movement at the turn of the century. The Muddy Creek Union Sunday School was organized in 1852 and was in continuous operation until May 10, 1970.

The constituency and titles of the pastoral charges to which the Muddy Creek congregation belonged changed quite often throughout its long history and are too complex to be included in this brief account.

Pastors of the Muddy Creek "Reformed" Church during the last thirty years of its existence were as follows: The Rev. Herman C. Snyder, 1939-1944; The Rev. Elmer G. Link, 1945-1947; The Rev. John F. Smeltzer, 1947-1952; The Rev. C. Nevin Stamm, 1952-1961; The Rev. Beatrice W. McConnell (supply), 1962-1963; The Rev. Marion E. Smith, 1963-1968.

After the merger in 1957, involving the Evangelical and Reformed Church and resulting in the formation of the United Church of Christ, the congregation spent its final decade as the Muddy Creek United Church of Christ.

(Most of the information in this account is taken from a history of the Muddy Creek Reformed Church, compiled in 1951 by George C. Weaver.)



ST. PAUL'S UNITED CHURCH OF CHRIST, ADAMSTOWN

When a group of persons gathered at the home of Mr. and Mrs. H. H. Ziemer, on March 28, 1907, to organize the Adamstown Aid Society the conditions were set up for the conception of the St. Paul's Lutheran and Reformed congregations. It was the Aid Society that took the necessary steps toward organization and, in 1909, purchased the present lot of ground from E. Billingfelt for the sum of \$600 in cash.

Both the Lutherans and the Reformed had their individual organizations completed before the building was started, which means that organization took place early in 1910. Most of the members came from the Muddy Creek Church and it seemed only proper that the Muddy Creek pastors, the Rev. B. G. Welder and the Rev. Stephen Schweitzer, be called to serve the new congregations.

On October 17, 1910, the charter of the St. Paul's Evangelical and German Reformed Church was granted by the Lancaster County Courts. Ground for the new edifice was broken in July, 1910, and the cornerstone was laid on August 28, 1910. The building was occupied for the first time on August 6, 1911, and was dedicated on September 3.

Following the death of the Rev. Stephen Schweitzer on April 17, 1914, the Reformed congregation withdrew from the Muddy Creek charge and became an independent congregation. It remained as such for twenty-four years, with the Rev. J. V. George, D.D. of Reading, serving as its supply pastor for twenty years. In 1938 the St. Paul's Reformed congregation became a member of the Lincoln Charge; sharing their pastor, the Rev. David Noll, with the First Church, Ephrata, and Zion Church, Lincoln.

In the spring of 1939 St. Paul's became a debt-free church, with the mortgage being burnt at a joint service. A preliminary meeting was held in 1944 to discuss ways and means to improve the present plant. An advisor and architect were obtained, plans were worked out and, on March 3, 1946, at a joint congregational meeting the decision was made to carry through those plans. On Sunday, October 12, 1947, the Rededication of St. Paul's Lutheran and Reformed Church was held.

Withdrawal of the St. Paul's United Church of Christ from the Lincoln Charge was effected on November 8, 1958 and Pastor Noll resigned on December 1. The congregation became a part of the Reamstown Charge, which installed the Rev. Donald A. Storm as its pastor on May 22, 1960. Shortly afterwards the church council became active in studies and probings that eventually led to the merger with Muddy Creek United Church of Christ.

A New Congregation Is Born

Swamp United Church of Christ withdrew from the Muddy Creek Charge on September 17, 1961. This event prompted members of the Muddy Creek United Church of Christ to give serious thought concerning their congregation's future. Two months earlier the council of the St. Paul's United Church of Christ, Adamstown, had discussed with great enthusiasm the possibility of merging with the Muddy Creek congregation. A letter was sent, inviting the Muddy Creek consistory to a meeting to discuss this possibility, but the Muddy Creek United Church of Christ was not interested at this time.

A decision was made on October 1, by the Muddy Creek congregation to go on its own, call a pastor and continue its long-standing relationship with the Lutherans in the Muddy Creek building. At that time the leaders of the Muddy Creek Union Sunday School were exploring the idea of adding an educational unit, costing \$125,000, to the present edifice. The project was rejected because it was considered too costly and an addition would not really solve the educational problems that prevail in a union church.

The Long Range Planning Committee of St. Paul's congregation, on November 7, 1962, sent a letter to the Muddy Creek consistory pertaining to the future growth of the local communities and the feasibility of building a new church in the area. Members of the consistory favored the forming of a study committee and expressed a willingness to meet with any organization to lay plans for the growth and future welfare of the church. A study committee was appointed, but interest faded.

Members of the Muddy Creek consistory decided that some new and different approach to their problem was needed and, at a meeting on December 22, invited the Church council of the Muddy Creek Lutheran Church to meet with them to discuss dissolution of the union church. The council and consistory met together on February 20, 1963, and a study com-

mittee was appointed; with the U.C.C. representatives being Phares G. Harting, chairman, Ralph W. Good and Roger R. Mohler.

This committee reported in September that in spite of certain significant negative factors there was much that made the dissolution of the union church desirable. In the previous month a joint committee, with Kenneth Hopkins, Leroy Fry, Pierce Lesher and Vincent Eshelman representing the U.C.C. congregation; was formed to discuss the future of the union church in Adamstown.



Rev. Marion E. Smith

The next Spring, on May 26, 1964, the Rev. Marion E. Smith was installed as the pastor of the Muddy Creek United Church of Christ and became engaged in the activity which eventually led to the merger with the St. Paul's congregation.

Both Muddy Creek congregations, on June 6, approved the hiring of Howard C. Bare as legal advisor and the equity figure on all Muddy Creek properties was set at \$135,780.00. Congregational meetings to give information, invite questions and provide discussion concerning the dissolution of the union church and the equity figure, were held on October 25, 1964 and January 31, 1965. The Rev. Richard H. Whitney, representing the Penn Central Conference, offered necessary and helpful counsel. On February 14 the equity figure was accepted.

In January, 1965, the council of St. Paul's United Church of Christ, Adamstown, went on record as favoring the dissolution of the union church set-up in which they were involved. Serious consideration was given to the possibility of the two Adamstown congregations merging into a third denominational group other than Lutheran and United Church of Christ and to the chance of becoming a "community" church. St. Paul's study committee reported on March 2 that the Lutherans saw no further need to discuss dissolution but were in favor of a merger of the Lutheran and United Church of Christ congregations. The U.C.C. council recommended that the meetings of the study committee be discontinued and attention be given to the possibility of dissolving the Reamstown U.C.C. Charge. St. Paul's made a merger probe in the direction of the Immanuel Evangelical Congregational Church, Adamstown; which, on April 6, reported that it was not interested.

Two days later, at a meeting of the Muddy Creek consistory, with Rev. Whitney present, five alternatives were discussed: 1. have one United Church of Christ and one Lutheran Church at Muddy Creek. Also, have one Lutheran Church and one United Church of Christ at Adamstown, 2. the Muddy Creek U.C.C. could merge with another congregation and remain at Muddy Creek, 3. a merger of the two congregations at Muddy Creek would take place and become either United Church of Christ or Lutheran, 4. the United Church of Christ or the Lutherans could leave the present building at Muddy Creek and the other congregation remain, and 5. the two congregations could remain as they are, build educational facilities and endeavor to continue as a union church. The consistory favored the fourth alternative and decided to pursue it.

A Muddy Creek union church meeting was held on May 11 and the U.C.C. consistory reported on its action of April 8. After discussion all alternatives other than the fourth were rejected. Pastor Whitney explained that a vote for dissolution would be joined with a vote to decide what each congregation would do afterwards. Mention was made of the fact that the chance of merger of the Muddy Creek U.C.C. with St. Paul's U.C.C. had real potential. The Lutherans reported that they did not feel that they could merge with any other Lutheran congregation at that time; suggesting that the Lutherans would stay.

Rev. Donald Storm resigned as pastor of the St. Paul's congregation on May 4, 1965. On June 28 the consistories of the Muddy Creek and St. Paul's congregations met at Muddy Creek to discuss their future and the St. Paul's council expressed itself as favoring some other arrangement than the one they were in. The Reamstown Charge would be dissolved as of July 13 and Adamstown would be free to proceed toward its own future. Both Muddy Creek and St. Paul's expressed interest in dissolving their unions and moving out to build a new church together.

An equity figure of \$95,083.33 was set on all St. Paul's properties and was accepted by the U.C.C. congregation on January 4, 1966; on the same day that the decision was made to sell the U.C.C. parsonage.

In April a letter was received from St. Paul's Lutheran Church council inviting the U.C.C. congregation to give priority in their thinking to the idea of becoming a part of the Lutheran Church. In reply the United Church of Christ council said that they would continue to give consideration to that possibility.

After months of study and discussion a summary of the consistories' recommendations were presented to the Muddy Creek U.C.C. congregation on September 25, 1966, and to the St. Paul's congregation on October 2. It read: "After years of thorough and careful study we recommend that Muddy Creek U.C.C. merge with St. Paul's U.C.C. of Adamstown and build new facilities somewhere between the present locations." St. Paul's vote was strongly in favor of merger, but the Muddy Creek congregation voted "No" by a rather close vote. The Muddy Creek consistory discussed the results and suggested that, because of the very favorable vote of Adamstown and a close negative vote at Muddy Creek, another vote should be taken at Muddy Creek. The question was raised about this action being legal and proper. Pastor Whitney assured the consistory that it was legal and had been done in other churches. An information meeting was held on October 23 in which the congregation was re-assured of the legality of a re-vote and in which the consistory expressed itself as strongly favoring merger and the building of new facilities. On December 4, twice as many persons voted in favor of a re-vote as voted against it; and, in the re-vote, more than 63% favored merger.

Kenneth Hopkins, who had been intensely involved in all the activity that led up to merger, was elected president of the council of the new congregation. The Muddy Creek Union Church was dissolved on June 4, 1967, and the St. Paul's Union Church was dissolved on May 26, 1968. Ralph W. Good served as Chairman of the Building Committee. On August 16, 1967, Buchart Associates, Inc., was engaged as architect. After a vote it was announced on October 22 that the new building would be located in the Muddy Creek Picnic Grove and the new congregation would be called the Peace United Church of Christ. At a congregational meeting in January a fund-raiser was hired and the Building Fund Campaign was gotten under way.

The two former congregations became a single worshipping congregation at a service held at Muddy Creek Church on March 31, 1968. On April 28 the floor plans of the new building were approved and on October 27 the Buckwalter Construction Company was awarded the contract for the new edifice. Peace United Church of Christ became an incorporated congregation on December 6.

The Rev. Marion E. Smith resigned on June 5 and the Rev. Verle C. Schumacher assumed his duties as pastor of the new congregation on November 22. On December 29 the new pastor was installed and a ground-breaking service was held on January 11. As one looks back over the congregation's struggle to be born it seemed quite appropriate that the Rev. Richard H. Whitney should preach the sermon on the day the cornerstone was laid, on September 21. He had been so vitally a part of the proceedings by which the Peace congregation came into existence.

The Building

The new building is unique in its design. Note the moderately sharp rise in the center line of the ceiling as it runs from the back to the front of the nave. Note also how the nave widens as one goes forward to the chancel. This seems to reflect what a person normally experiences in worship; an uplifting and opening, an enlarging and expanding . . . a going from a smaller place dominated by self into that larger place dominated by the light of God's presence. Worship is felt as a going out of the shadows into the light; an awakening to God's larger sphere of activity in the world.

Light is the key. The edifice is so constructed that the arch of brightly colored glass above the altar, unseen by the worshipping congregation, catches the bright rays of the morning sun in the east and reflects them downward into the chancel. The result is a chancel filled with the soft tones of a many-colored light, reflecting from the reredos and the various chancel furnishings. In its beauty the light symbolizes the glorious light and joy of God's presence; causing our hearts to be lifted up in praise and adoration. We look in the direction of the light in our worship and our lives are filled with that light that comes from God.

The choir is seated on the same level as the congregation, denoting that their service is not one of performance before spectators; but that their primary responsibility is to be a part of the congregation, leading others present in an effective worship of God. There is no chancel rail; suggesting that there is no barrier between altar and pulpit on one hand and the congregation on the other. We feel that this reflects a belief in the ministry of the laity, and that the pastor is not set apart from, but is included on equal basis with all others in the fellowship of God's people.

The free-standing altar combines two traditions in ancient Christian worship. There is the one tradition that grew out of worship in the catacombs, where the crypt of a Christian martyr against a catacomb wall, served as an altar; and in later centuries became modified into the box-shaped altar against the wall of the chancel. The other tradition, stemming from the worship in the early church, emphasized the fact that the altar was properly a communion table. The crypt-table style of altar in the chancel reflects the contemporary stress on the need of variety in worship experiences.

Stone on the exterior of the building was quarried at Valley Forge. The nave of the church seats 375 persons, with the pews in the choir area increasing the seating capacity to 420. The pews and the furniture in the chancel are made of African mahogany wood. The new building, unfurnished, costs approximately \$332,000. When other expenses such as the architect's fee, furnishings for sanctuary and Christian education unit, carpet, organ, kitchen, landscaping, parking lots and driveways are added; the total cost will be approximately \$440,000.

Besides a fellowship hall that can be converted into four classrooms, there are eight other rooms that will be used for Christian education purposes. Other rooms in the new building are a sacristry, secretary's office, pastor's office, library and conference room, choir room, kitchen, garage, and a room for storage. Rest rooms are located at both ends of this building, which is completely constructed on one level.

Executive Building Committee



Seated: Ralph Good, Chairman, Ellen Weaver, Mrs. Charles Kline, Mrs. Jerry Robinson, Standing: Marvin Fitterling, Charles Hatt, Donald Lesher, Kenneth Hopkins, Warren Trostle.









L to R: John Lausch, John Schweitzer, Ralph Good, Kenneth Hopkins, Paul Reynolds, H. Showalter, Paul Spriggle, Dale Buckwalter, Rev. Verle C. Schumacher.

Ground Breaking

Cornerstone Laying



L to R: Rev. Schumacher, Ralph Good, Kenneth Hopkins, Dale Buckwalter.

First Baptisms

Mr. & Mrs. Ralph Good, Duane Michael, son; Mr. & Mrs. Ray Hackett, Patricia, daughter; Mr. and Mrs. Claude Adair, Troy Allan, son; not shown, Mr. and Mrs. Manuel Paglia, Robert Anthony, son.



First Confirmands



Front row: Dennis Adair, Philip Schweitzer, Bonnie Hackett, Teresa Steely, Vicki Garner, Chris Fitterling, Scott Whitehead, Vicki Fitterling, Robin Leisey, Nancy Harting Second row: Delwyn Schumacher, Betty Youndt Vicki Van Sant, Kent Lesher, Craig Bixler, Scott Stober, Melissa Schweitzer, Mitch Mohler, Lynda Ansel.

Scott Stober, Melissa Schweitzer, Mitch Mohler, Lynda Ansel.

Third row: Gary Buchter, Jeff Ackerman, Gregory Tobias, Thomas Buohl, Douglas Trostle, Randall Hassler, Craig Hassler, Samuel Lesher, Terry Martzall.

Church Council

Seated: Marvin Fitterling, Kenneth Hopkins, Ellen Weaver, Harry Showalter, Don Lesher, Standing: Richard Fisher, Jr., Floyd Schlegel, Kenneth Lesher, Richard Fitterling, Ralph Good, Philip Harting, Pierce Lesher, Earl Mohler. Missing: Lester Youndt, Clifford Youndt.



Committees

CHURCH COUNCIL

Kenneth Hopkins, President Richard L. Fisher, Jr. Marvin G. Fitterling Richard S. Fitterling Ralph W. Good

Philip H. Harting Donald R. Lesher Kenneth J. Lesher Pierce Lesher, Jr. Earl G. Mohler

Floyd S. Schlegel Harry H. Showalter Ellen C. Weaver Clifford L. Youndt Lester Youndt

BUILDING COMMITTEE

Ralph W. Good, Chairman Marvin G. Fitterling Charles F. Hatt Kenneth Hopkins

Paul H. Hornberger Mrs. Charles M. Kline Mrs. Robert H. Kline, Jr. Donald R. Lesher

Mrs. Jerry R. Robinson Warren R. Trostle Ellen C. Weaver Cliffod L. Youndt

SUB-COMMITTEES

WORSHIP

Ellen C. Weaver, Chairman Mrs. Clair L. Lausch Roger R. Mohler Mrs. Richard E. Tobias

SURVEY

Richard S. Fitterling Charles L. Gehman LeRoy H. Kachel Clair L. Lausch

SITE COMMITTEE

Charles F. Hatt, Chairman Marvin G. Fitterling, Chairman Kenneth Hopkins Pierce Lesher, Jr. Melvin Bowman

CHRISTIAN EDUCATION

Clifford L. Youndt, Chairman Mrs. Allen P. Garner

Mrs. Walter W. Harting William H. Harting Mrs. John C. Schweitzer

Mrs. Lester Youndt Mrs. W. D. Stober

FURNISHINGS AND EQUIPMENT

Mrs. Charles Kline, Chairman Mrs. Ira M. Gladfelter

William H. Harting Mrs. Kenneth Hopkins Mrs. Jerry R. Robinson Mrs. Floyd S. Schlegel Clifford L. Youndt

FELLOWSHIP AND RECREATION

Mrs. Robt. Kline, Jr., Chairman Kenneth Lesher

Mrs. Pierce Lesher, Jr. Mrs. Floyd S. Schlegel Annie Weaver

Richard Whitehead Douglas Zerbe

ADMINISTRATION AND SPECIAL FACILITIES

Mrs. Jerry Robinson, Chairman

Mrs. William Harting Mrs. Kenneth Hopkins

Mrs. James R. Van Sant

FINANCE

Leroy C. Fry, Chairman Phares G. Harting, Vice Chairman Kenneth Hopkins, Vice Chairman Donald R. Lesher, Vice Chairman Harry Showalter Richard Whitehead Charles G. Shupp, Honorary Chairman

Norman L. Lausch, Treasurer of Building Fund

Mrs. Galen Bixler, Financial Secretary of Building Fund

Rev. Marion E. Smith, Executive Chairman of Building Fund Campaign

MEMORIALS

Phares G. Harting, Chairman Paul H. Hornberger Mrs. Charles M. Kline Ellen C. Weaver

DRAPE MAKING

Women of the Church Mrs. Robert H. Kline, Jr. Co-ordinator

CERAMIC TILE AND **FLAGSTONE** Donald R. Lesher

ELECTRICAL WORK Richard S. Fitterling

Contractors

ARCHITECT

Buchart Associates, Lancaster, Pa.
Architect Paul Reynolds
Field Representative
GENERAL CONTRACTOR
Buckwalter, Incorporated, Lancaster, Pa.
Foreman
SUB-CONTRACTORS AND SUPPLIERS
Excavating and Grading
Plumbing and Drainage George E. Reynolds and Sons, Lancaster, Pa.
Electric Heating, Lighting, Air Conditioning Harry E. Gochnaur, East Petersburg, Pa.
Masonry
Splash Blocks and Ready-Mixed Concrete Kurtz Brothers Concrete, Inc., Ephrata, Pa.
Stone Work
Structural Steel and Aluminum Window ClosuresS. S. Fisher Welding Co., Lancaster, Pa.
Aluminum Windows
Re-enforcing Steel Brocker Manufacturing & Supply Co., York, Pa.
Steel Joists and Roof Deck
Laminated Arches and Cross
Wood Roof Deck
Built-Up Roofing Gooding, Simpson, & Mackes, Inc., Ephrata, Pa.
Lumber
Insulation
Plastering
Painting E and C Painters, Lancaster, Pa. Acoustical Ceiling Dacco Erectors, Inc., Hanover, Pa.
Leaded Glass
Glass and Glazing
Resilient Flooring
Carpet
Toilet Partitions
Folding Doors, Garage Door
Millwork, Cabinets, Church Furniture New Holland Planing Mill, New Holland, Pa.
Kitchen, Millwork in Secretary's Room
Hardware
Roof Cross and Aluminum Letters
Organ
Pulpit Falls
Fair Linen
Offering Plates, Missal Stand
Cleaning Equipment
Driveway and Parking Lot Fitterling and Hatt, R.D. 1, Reinholds, Pa.
Landscaping
Mortgage The Denver National Bank, Denver, Pa. Printer Dedication Book Harring Printing Adamstown Pa
Printer, Dedication Book

